



Center for the Evangelical United Brethren Heritage

TELESCOPE-MESSENGER

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Dr. U. P. Hovermale: Home Missions Executive

by
Bernard L. Cook

Uriah Perkins Hovermale became Executive Secretary of the Board of Home Missions and Church Erection (HMCE) of the United Brethren (UB) denomination in the midst of the Great Depression. Money was scarce and allocating enough funds to support the Board's programs was difficult, if not impossible. It was rumored that Rev. Hovermale (known best to his friends as "Perk") was elected to that position because of his outstanding record as Superintendent of the Virginia Conference. Under his leadership every church in that conference paid its Benevolence allocation in full year after year at a time when most conferences had difficulty reaching the 75% level.

The staff of the HMCE office consisted of the Executive Secretary; Dr. Stanley B. Williams who contacted conferences and churches seeking grants and loans for church buildings; Dr. Ben Cain who dealt with Town and Country churches and their programs; and secretaries Mary Lue Warner, Evelyn Beason, and later Helen Abshire.

I was a student at Bonebrake Theological Seminary in Dayton from 1939 to 1942 and during that time came to know Dr. Hovermale and his family as members of Fairview UB Church. That contact became important because my first pastoral appointment after graduation from seminary was a church slated to begin receiving a Home Missions grant to support my salary.

Home Missions fields consisted of two churches in Kentucky at Barnett's Creek, which also had a small agricultural program, and the New Mexico Mission in the Rio Grande Valley that included schools and churches ministering largely to Spanish-Americans. The schools were under the direction of Dr. Glen McCracken, while the churches were supervised by the Superintendent of the Colorado-New Mexico Conference. Dr. Hovermale's first visit to the New Mexico field was described by Dr. Lloyd Nichols, son of Rev. Maurice Nichols who was Superintendent of the Colorado-New Mexico Conference. "U.P. traveled by train to Pueblo, Colorado (he did not like flying) where he was met by Rev. Maurice Nichols. Enroute by car to the New Mexico field, they stopped at a point where the whole panoramic Rio Grande Valley was visible. Giving U.P. a few minutes to absorb the great view, Nichols said, 'Well, Rev. Hovemale what do you think of it?' To which came the immediate reply, 'Nichols,

it's the biggest mess of nothin' I ever saw!' Such was the response of one who never before had witnessed dry land and irrigation farming."

It did not take Dr. Hovermale long to develop an appreciation for the work the schools and the churches of the mission were doing among the Spanish-American people. The high school building, the residence halls, the farm, and the offices were located at Santa Cruz, New Mexico, historically noted as the place where some years earlier the local Roman Catholic priest ordered Bibles to be gathered from homes of Protestant sympathizers or believers in the parish and brought to the town square where they were burned. This act only stiffened resistance to Roman Catholic practices, leading to

the formation of several Protestant churches in the area. Among these were Alcalde, Velarde, El Rito, Petaca, Tres Piedras, Espanola, and Hernandez, nearly all located in the Rio Grande Valley. Later churches were established in the Chama River Valley, as the two rivers joined just north of Espanola which was only four miles from Santa Cruz. Espanola was also the junction point for highways following the two rivers, and was the largest population center nearest to Los Alamos.

In the 1940s and 1950s creation of the center for the development of the atomic bomb brought many people, jobs, and construction to the Espanola area. The growth also caused the local UB church to grow as well as to create the need for health care in this area north of Santa Fe, the state capital. That need resulted in a gift of \$500,000 to the UB mission from Mr. and Mrs. Arthur Pack, editors of *Nature* magazine and owners of Ghost Ranch, to be used to establish a hospital at Espanola.

Behind this generous gift lay the experience of the Pack's son at the Santa Cruz mission schools. Impressed by the impact on their son, the Pack's felt the EUB mission program (by that time the merger creating the EUB Church had taken place) was worthy of the gift and able to carry out the need for a hospital. The HMCE board had to add an amount about equal to the original gift in order to make the hospital a reality. Before and during construction of the hospital staff were enlisted as home missionaries. Dr. Samuel Ziegler (M.D.), eldest son of Dr. S. G. Ziegler who was Associate Secretary of the EUB Board of World Missions, headed the medical staff. Local physicians and other health personnel were added to the staff. Dr. Roy E. Turley, a former superintendent of one of the Indiana conferences, became the hospital administrator.



During the 1940s Dr. Hovermale was instrumental in establishing a United Brethren mission in the Ybor City section of Tampa. Here immigrants from Cuba and Puerto Rico were employed in cigar factories at extremely low wages. Lacking health care resources, child care, and educational opportunities, these people lived a difficult life. In searching for a person to establish a mission, Dr. Hovermale became aware of Rev. Plutarco Roa. Rev. Roa had been expelled from Cali, Columbia where he was serving as a missionary from a small U.S. denomination because he was a member of the Masons. Rev. Roa and his family understood the culture of the immigrants in Ybor City and he had missionary experience. Hovermale and Roa visited Ybor City and felt they could establish child care and elementary education programs to initiate the mission. At its inception the Ybor City Mission had so many applications for child care and school enrollment that many local teachers and assistants had to be hired. Supported by the Board of HMCE the mission school eventually expanded through eighth grade and a Hispanic congregation was also formed.

When church union occurred in 1946, the merged Home Mission Board combined personnel from the United Brethren and the Evangelical churches. Among these were Dr. Marlo Berger and Dr. Norman Klump. Dr. Berger accepted responsibility for church extension (changed from church erection), grants, loans, and annual salary support for churches involved in new construction, major additions, etc.

The merged Home Mission Board also assumed supervision of a larger number of missions. New from the Evangelical side was the Red Bird mission in Kentucky. This mission was located in a much neglected area of the southeastern Kentucky mountains. It included several schools, churches, and a medical program. The medical program was housed in a two-story frame building that was inadequate for a hospital. Dr. Everett Schafer directed the medical program, assisted by several nurses, all under appointment as home missionaries. This small staff was stretched over an extensive area. Dr. John Bischoff was the general mission superintendent with the high school superintendent and the teachers under his general supervision, as well as the churches of the mission. Since there was no annual conference in the area, Bischoff also acted as the superintendent for the churches at Beverly, Mill Creek, Columbia, Glasgow, Beech Fork, Union Chapel, Jamestown, Greasy Fork, Manchester, Jack's Creek, Middle Fork, and Stony Fork.

In the years after merger Red Bird Mission's medical program began receiving additional attention. State medical requirements were becoming more stringent. A new hospital building was planned. It was to be located several miles downstream from Beverly in order to escape danger of flooding from the Red Bird River. Securing a site with adequate level ground was difficult in that mountainous area. The original intent was to build a small hospital with an operating room, several rooms for patient care, and an outpatient center. Local desires combined with state requirements, however, led to a facility almost

three times larger than originally planned. Although loans were obtained to allow the construction to go forward, the resultant debt on the facility was much greater than Dr. Hovermale anticipated, and it created a significant burden for him.

Along with a larger than planned hospital building came a larger staff with heavier obligations for compensation. Dr. and Mrs. Edward Slothour were added to the medical staff under missionary appointment and additional nurses were recruited. There is no doubt this poverty stricken area of Kentucky needed the enlarged medical facility, but unlike the Espanola area where population growth helped to pay for the medical facility, this was not possible in Kentucky. When the EUB denomination's Mission Advance Program was planned to raise money for missions, the Red Bird hospital debt was not included among the projects to benefit from this program. At one point, however, the program's chairman said to me privately, "We would not criticize you if you engaged in a private campaign to raise the \$350,000 to clear the debt." This was the way out and in a "quiet campaign" Dr. Hovermale and the staff contacted churches that had been supportive of the Red Bird mission over the years. We were always careful, however, to emphasize that the church had to meet its Mission Advance Program commitment first.

By 1958 I was added as Secretary of Promotion and Personnel to relieve Dr. Hovermale of his increased supervisory burdens. Dr. Klump assisted Dr. Berger in his expanded duties. My first assignment was to plan, design, write, and publish a promotional booklet detailing the work of the new Home Missions Board. We entitled it, *That They May Know Him*, and it described the various departments and their responsibilities. For years Dr. Hovermale let it be known that he would "break the bonds" when necessary. This was one of those times. The Otterbein Press published virtually all publications of the denominational boards. But when it bid for *That They May Know Him*, the figure was almost twice that of a local printer. Dr. Hovermale went with the low bid and this action led to changes in the way the Otterbein Press served EUB offices as the Press sensed competition. Almost 240,000 copies of *That They May Know Him* were printed and distributed. A few years later the Board produced a motion picture titled, "Tell It on the Mountains," that was highly successful. Dr. Hovermale was not only conscientious about "pinching pennies," but he knew something about public relations as well.

During this period Dr. Hovermale suffered a series of health problems. A board-financed visit to the Mayo Clinic in Minnesota confirmed that Dr. Hovermale had suffered a series of small strokes that essentially incapacitated him. He was forced to retire. Dr. Berger became Executive Secretary and continued the "quite campaign" to retire the debt on the Red Bird hospital. Dr. and Mrs. Hovermale moved to Florida settling near the Ybor City mission. Dr. Roa always had a basket of fruit for the Hovermale's whenever they visited the mission. Three years after retirement, Dr. Hovermale suffered a massive stroke and died shortly thereafter. Before he died, however, I was able to communicate to him the good news that the Red Bird hospital debt had been paid in full as a result of the "quiet campaign."

To conclude this story, it should be noted that when Dr. Glen McCracken retired, he was succeeded by Dale Robinson, a school executive from Indiana. When the State of New Mexico required that a licensed administrator be head of the Espanola Hospital, Mr. Stanley Egli, an experienced hospital administrator, succeeded Dr. Roy Turley. The Kentucky churches were eventually formed into a conference by Bishop Paul Herrick with Dr. John Bischoff as superintendent. When Rev. Plutarco Roa retired he was succeeded by Rev. Hector Navas, a successful Hispanic pastor from Illinois. With the exception of Ybor City, where the economic base changed, the New Mexico and Kentucky missions continue to serve as effectively today as they did in the past.

More About Dr. Hovermale

by

Robert L. Frey

Ulsie Perkins Hovermale,¹ the son of Mr. and Mrs. T. P. Hovermale was born on August 15, 1893 near Berkeley Springs, West Virginia. After completing elementary school he enrolled in a commercial course at Shenandoah College & Conservatory of Music.² While at Shenandoah, Dr. Hovermale responded to a call to ministry, although the circumstances surrounding this call are not clear.

In July, 1918, Dr. Hovermale married Jennie Viola Thompson of Raleigh, North Carolina. Three years later, in 1921, he graduated from Otterbein College. While there he worked in the office of the Anti-Saloon League, headquartered in Westerville, the home of Otterbein College. Immediately upon graduation Dr. Hovermale joined the Virginia Conference as a pastor. He completed his education at Bonebrake Theological Seminary, Dayton, Ohio (now United Theological Seminary), graduating in 1924.

During the 1920s Dr. Hovermale served pastorates at Tom's Brook, Roanoke, and Dayton, all in Virginia. His Dayton appointment was at the "college" church of Shenandoah College & Conservatory of Music. In 1930 Dr. Hovermale was elected conference superintendent of the Virginia Conference a position to which he was re-elected until he was appointed Executive Secretary of the Board of Home Missions in 1937. He succeeded Dr. V. O. Weidler who had been elected a bishop at the 1937 General Conference. Dr. Hovermale was granted the Doctor of Divinity degree by Lebanon Valley College in 1937 and by his *alma mater*, Otterbein College in 1938.

¹ Although Dr. Cook uses "Uriah" as the first name of Dr. Hovermale, the reports of the HMCE list it as Ulsie. I never heard him referred to by his first name, so cannot determine which is correct, although I am inclined to go with the official publications of the denomination.

² Shenandoah was primarily a high school in the late 19th and early 20th centuries and was known as Shenandoah Academy and Shenandoah Collegiate Institute at different times.

A significant part of the reason for the successful history of the New Mexico, Florida, and Kentucky home missions can be traced to dedicated clergymen/administrators like Dr. U. P. Hovermale. His years of careful fiscal management combined with his dedication to spreading the "word" through service to the inadequately served people of New Mexico, Florida, and Kentucky motivated others to give their lives to this service and resulted in successful mission ministries. Dr. Hovermale, however, always preferred to credit the success of the missions to the dedicated teachers, doctors, nurses, and administrators "in the field" and to the EUB family for its financial support of the home missions.

As indicated in Dr. Cook's article, Dr. Hovermale was a conscientious and effective administrator as Executive Secretary of HMCE, a position he held until his death on October 10, 1960.

Toward the end of his life Dr. Hovermale was a major force in "saving" Shenandoah College & Conservatory of Music. During the 1950s, the College was having an increasingly difficult time securing students at its "small town" location. Although the Conservatory of Music, a bachelor's degree granting entity, was well-known and had graduated many outstanding musicians and teachers, its enrollment was not enough to keep the college afloat. The junior college component of the school could not attract its share of students.

After a number of discussions the EUB Board of Christian Education was poised to remove its support for the school. That might have been the "kiss of death" for Shenandoah College & Conservatory. President Forrest S. Racey made several strong and effective appeals to the Board of Christian Education to allow the college to move to Winchester, Virginia, and give it several years to succeed. Dr. Hovermale was a strong proponent of this effort and was arguably the strongest force in gaining the support of the Board of Christian Education for the college's move to Winchester. A move that took place in 1960.

When I taught at Shenandoah from 1962 to 1965 its future was far from secure. The buildings constructed on the new campus to house the College & Conservatory were, however, attractive and, with a location much closer to the Baltimore-Washington metropolitan area, the potential for growth existed. Indeed, under the leadership of President James Davis, who plans to retire at the end of the 2007-2008 academic year, Shenandoah University has made strides that I daresay exceed the dreams of Drs. Hovermale and Racey. But without the inspired efforts on the part of these two men, Dr. Davis would not have had his chance to develop this fine institution that carries a strong EUB heritage.

George W. Bonebrake and the Trials of a Young Minister

by

Paul W. Milhouse

George W. Bonebrake was an older man when I first became acquainted with him. He was Superintendent of the Illinois Conference of the United Brethren Church—a conference that covered the entire State. I was a student at Indiana Central College and I think he was pastor of Decatur First Church and was serving as a superintendent of the conference at the same time [Editor's note: Dr. Bonebrake was probably at Bloomington First at the time]. It was during the Great Depression and the churches of Illinois, like all churches, had to make some adjustments.

I am not certain when Rev. Bonebrake became superintendent. Dr. M. B. Leach, superintendent of the southern half of the state, had examined me for the Quarterly Conference license to preach on January 31, 1928 in St. Francisville, Illinois. He guided me through the Conference Course of Study in the Discipline of the Church that summer. I joined the Illinois Conference of the United Brethren Church in September of 1928 and received my annual conference license to preach, signed by Bishop H. H. Fout. Dr. Leach had asked me to "fill in" at Birds Circuit for the summer of 1928, and then he asked me to continue serving there the next year. Dr. Bonebrake came to see me while I was in college, so the change of superintendents took place after I received my annual conference license.

Doctor Bonebrake was a rather large man and his first wife was extremely frail. He had a black mustache and white hair. Whenever he was at Indiana Central College for a meeting he came to the bookstore to see me and to ask how I was getting along. In my senior year during one visit he asked what I planned to do. I told him I wanted to attend Bonebrake Seminary to prepare myself for the pastorate. He told me that if it did not work out, i.e., if attending seminary did not work out, he had a place for me in the Illinois Conference.

After graduation from Indiana Central College, and after our marriage in 1932, we made a trip to Dayton to enroll at Bonebrake. It was still during the Depression and I met with Dr. Charles A. Lynch, the interim president of the seminary. I think he had retired as president of Lebanon Valley College and was "filling in" at the seminary for the summer after the retirement of Dr. A. T. Howard. Dr. Howard was an overseas bishop in Japan before he was president of the seminary. He was the father of J. Gordon Howard who was later a bishop in the EUB Church. [Editor's note: Dr. Charles Lynch might have been "unofficial" president or caretaker for a few months, but he has never been listed as a president of Bonebrake. Bishop Milhouse has also confused Charles Lynch with Clyde Lynch, a Bonebrake graduate, and president of Lebanon Valley College from 1932-1950.]



I was unable to work out a satisfactory way of assuring my expenses if I attended Bonebrake since I was already in debt to the Board of Education for \$400—the maximum allowed at that time. My wife and I returned to my parent's home and I notified Dr. Bonebrake that I was ready to take a church at conference time. Since I had completed the Conference Course of Study as prescribed in the Discipline, I was ordained by Bishop H. H. Fout when the conference convened at Casey, Illinois in 1932.

While we were waiting for conference to take place that fall, Rev. I. E. VanWey, pastor of our church at Flora who was serving as district leader of the Olney District of the Illinois Conference, came to visit with me. He asked if I would "fill in" during the summer as pastor at Mt. Vernon's Circuit consisting of three churches. After I agreed the church fixed up several Sunday school rooms as a temporary parsonage and we moved there for the summer.

I preached every Sunday evening in the Mt. Vernon Church and went to the Oak Hill and Union Grove churches every other Sunday morning. I made 79 pastoral calls on the 98 members of the Mt. Vernon Church, 20 pastoral calls at Oak Hill and 40 at Union Grove. I preached nine sermons at the Mt. Vernon church, four at Oak Hill, and five at Union Grove. The dirt roads we had to travel to these country churches were poorly maintained and were treacherous, especially if it had rained. More than once we slipped into a ditch. At one of the rural churches we stayed overnight. We slept on a straw tick, the first one either Frances or I had seen. It was not very soft and screeched each time one of us turned. We were not anxious to see another one soon.

One man in the Mt. Vernon Church had been a railroad engineer and was hard of hearing. He had a workshop with a lathe where he turned out a small rolling pin for Frances. Paul Greenwell's father and mother were members of the church in Mt. Vernon. Paul became a minister in Ohio. His father was a barber. He charged 15 cents for a haircut during the Depression years. The song leader of the Mt. Vernon Church always sang "Lead Me to the Rock that Is Higher than I" at some point in the service. We liked Mt. Vernon.

After our summer of "filling in" at Mt. Vernon we returned to St. Francisville, partially because my mother was ill. Early in September annual conference convened in Lawrenceville. On the Sunday morning of the conference Bishop Fout preached and after the sermon he read the appointment of ministers to their charges.

No one had spoken to us all week about an appointment. We had told Dr. Bonebrake we were ready for an assignment, but that was all. There was no confirmation from Dr. Bonebrake. As I was listening the Bishop read, "Elliott—Paul Milhouse." Had he mentioned my name first, I would have caught the location, but since I was not expecting my name to follow "Elliott" I had to ask my neighbor what the Bishop had

said. Now I was perplexed. Where was Elliott? Wherever it was we knew no one there, but these were the days appointments often came by surprise.

We went back to St. Francisville and I asked Uncle Will if he knew where Elliott was. He showed us a map, and maps were not as readily available as today. Elliott was a tiny town in the corn-belt, north of Champaign-Urbana, about midway between Bloomington and Hoopeston. It was 200 miles north of St. Francisville. Since preachers were expected to be at their new appointments the following weekend we had to familiarize ourselves with the area quickly.

I preached Sunday morning and announced a board meeting would follow the evening service to arrange the salary and moving arrangements. These were the days when pastors had to make their own arrangements for salary and moving arrangements. At the board meeting I found a challenge for any new minister. There was an even division in the congregation between those who wanted Rev. J. A. Smith to remain as pastor and those who wanted a new minister. To make matters worse Rev. Smith was at the board meeting! During the stalemate, when the members refused to hire me, I remember saying: "I don't know what to do. The Discipline says that preachers are to accept their appointments. I have been appointed to Elliot. I am ready to move."

Needless to say I was not hired that evening and we retreated to St. Francisville. Sometime earlier we had gone with my father to a wholesale furniture dealer in Evansville to buy furniture. I had no money, but Frances had saved approximately \$200 from her year of teaching. With that money we purchased a sofa, two chairs, a table for the living room, a dinning room set consisting of a table, six chairs, and a buffet, and a bedroom set. I made a kitchen table and we bought four unfinished chairs. I had a desk and a few books in a sectional bookcase. We had seen the parsonage. It was a two-story square house with a bath and three bedrooms upstairs, a parlor, a dining room, living room, and kitchen downstairs. The garage was separated from the house by an alley, but it was a good parsonage.

I called Dr. Bonebrake and told him of the situation in Elliott. He appeared to know all about Elliott. He said, "I think you ought to stay, Paul. If you can tough it out it will be good for you." I went back to Elliott the next Sunday. This time the board meeting went better and Rev. Smith was absent. They hired me for \$1,000. As I recall I received about half that amount by crediting against salary every pound of butter, eggs, milk, etc. they gave me and took the cash offering from Sunday evening services. Remember it was still the Depression. They sent an open cattle truck to St. Francisville to get our furniture. Although I never knew for certain, but I believe Dr. Bonebrake took steps to make certain Rev. Smith was not in town the second Sunday I was there and perhaps to "soften up" the board.

For the next three years I asked Dr. Bonebrake to move us each year. Each year he would say, "Paul, I think you ought to stay. It will be good for you. I have a better place for you eventually, but I think you ought to stay

now." We remained at Elliott for five years, equal to the longest pastorate in the history of the church. Mary Catherine, our first child, was born there, and it had been so long since they had had a baby in the parsonage that I think her presence helped to bring the congregation together.

We were able to redecorate the inside of the church and everyone seemed to come to help. After a time harmony returned to the church and we stopped asking Dr. Bonebrake to move us. Elliott had been a prosperous community, but about a month before we arrived, the bank had closed and the people were without money. This was during the Depression and I think this economic downturn had an effect on the differences within the congregation.

While I was at Elliott I was elected statistician for the Illinois Conference. Also while here Dr. Oral F. Landis enlisted me to build classrooms at our church camp and he got me started working in the Christian education program of the conference. These were also years when the church placed little emphasis on education for the clergy. I was disappointed that I could not go to seminary, but I discovered the studies of the American Theological Seminary (ATS), had the program approved by Dr. D. H. Gilliatt who was on the faculty of Bonebrake Seminary, and began studying in the ATS program.

In 1937 we were sent to pastor the UB church in Olney following Dr. M. B. Leach who was the conference superintendent who signed my first Quarterly Conference license to preach in 1928. I was elected secretary of the Illinois Conference before I left Olney.

Dr. Bonebrake was my conference superintendent until we moved to Decatur. His fatherly advice when he came to our home, and his counsel at various times in my career as a minister, proved most valuable. I have never forgotten his early advice, "Paul, I have something better for you, but I think you ought to stay now. It will be good for you." I was fashioned into a pastor and an administrator at Elliott. I blocked out study periods and periods to visit [parishioners]. I started reading books about the pastorate and church administration. I started building a library of books by outstanding authors who wrote from the authority of having done an effective job in the ministry. I began a discipline of study as I probed church history and theology in my course of study at ATS. It was Dr. Bonebrake who set me on my way to becoming an effective minister of the gospel of Jesus Christ.

METHODIST AND PIETIST: Retrieving the EUB Heritage

A Conference Celebrating the 40th Anniversary of
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September 12 – 13, 2008

United Theological Seminary in Trotwood, Ohio

Registration: Information will be available in a
forthcoming issue of the *Telescope Messenger*

More on Dr. Bonebrake

by

Robert L. Frey

George W. Bonebrake was born in Kentland, Indiana in 1877. He was licensed in 1898 and ordained in 1902. He married Stella Spyker on August 8, 1900. Rev. Bonebrake wanted to be a missionary. While awaiting appointment to a field his daughter died. This event, plus the difficulty in finding a placement, caused him to return to the parish ministry. But for several years he served in Michigan as no appointment was available in the Illinois Conference.

During Rev. Bonebrake's career he served the following appointments: Danville First (1907-1912); Casey (1912-1913); Danville First (1913-1915); Paris (1915-1916); Lake Odessa in Michigan (1916-1918); Olney (1918-1921); Springfield First (1921-1925); Bloomington First (1925-1932); and Decatur First (1932-1933). He was conference superintendent from 1932-1945 when health caused him to retire temporarily. In part this was caused by the death of his wife, Stella, in 1943. Later he married Osie Bottom.

With the recovery of his health Dr. Bonebrake returned to the active pastorate and served a number of circuits over the next decade. When he finally retired he could look back on 52 years of service in the Christian

ministry as either a pastor or a conference superintendent. He had mentored and advised many pastors, like Paul Milhouse, and he had impressed many contemporaries with his dignified, yet personal, approach to his pastoral duties. He died on November 6, 1957 at the age of 80.

Bishop Milhouse's article also highlights some of the differences between the United Brethren and the Evangelical denominations. A newly appointed Evangelical pastor would not have had to negotiate his salary on his own, nor would the congregation have the power to hold up the assignment of a new pastor as the Elliott congregation did.

Evangelical pastors had no recourse to require a review or to reverse an assignment made by the bishop as was the case in the United Brethren Church. These differences in polity reflect the Mennonite influence on the UB Church and the Wesleyan influence on the Evangelical Church. They had been impediments to a merger between the two denominations at earlier points in their history. During the negotiations that led to the 1946 merger, for the most part the Evangelical/Wesleyan philosophy was followed.

From the Editor

As mentioned in the last issue of this publication, the book titled, *The Making of an American Church: Essays Commemorating the Jubilee Year of the Evangelical United Brethren Church*, was published by Scarecrow Press in July. It is available through the Cokesbury bookstore at United Seminary or directly from Scarecrow Press. Go to www.scarecrowpress.com/Catalog/ to order the book. In the appropriate blanks type either the name of the author/editor (Robert L. Frey) or the title of the book and an order form will appear. I do not think other Cokesbury stores currently stock the book, but a check of your local Cokesbury store might be in order.

This book presents the papers given orally at the 1996 conference held at United Theological Seminary in Dayton, Ohio, on the occasion of the 50th anniversary of the merger of the United Brethren and Evangelical churches into the Evangelical United Brethren Church. It is an important presentation of EUB history primarily because the authors of these papers were involved significantly in the history of the denomination. The list includes seminary

professors James Stein (Garrett-Evangelical), James Will (Garrett-Evangelical), Newell Wert (United), Don Gorrell (United), Elmer O'Brien (United), James Nelson (United), Steve O'Malley (Asbury), Michel Weyer (Reutlingen), and Ulrike Schuler (Reutlingen); General Church Officers, Mary Lue Warner and John Knecht; and bishops Paul Milhouse and Wayne Clymer.

Topics addressed in the book include the events leading to the 1946 merger, the EUB understanding of ministry, the history of the development of the 1962 Confession of Faith, the history of the Evangelical church in Germany and its difficult transition after World War II, the significant role of women in the denomination, the ecumenical commitment of the EUB Church, and an examination of the hymnody of the denomination. In addition the book contains the texts of the two sermons preached at the gathering, a history of the Center for the EUB Heritage, a summary of the 1996 conference, and a personal reflection on the personalities of the bishops of the EUB Church by Paul Milhouse, one of the EUB bishops.

This is a book that most readers of the *Telescope-Messenger* will want to have. All royalties accruing from the sale of this book will go to the Center for the EUB Heritage. If you have difficulty locating a copy of the book, let me know by either calling 937-866-2258, writing me at 1356 Hidden Creek Drive, Miamisburg, OH 45342, or on the computer at rlfrey@myexcel.com.

Once again it is time to make an appeal for articles on the history and heritage of the EUB denomination. Many of you have experiences, stories, and information on people, places, or events in the history of the denomination that should be shared with a wider audience. I am particularly interested in material from the EUB years (1946-1968), although I will gladly accept material from earlier eras in the tradition. Please send them to me at the address or e-mail listed in the preceding paragraph.

Related to the report from the Curator of the EUB Center that the Center will open a collection of materials from Sierra Leone, I was saddened to read some time ago of the death of Max Bailor of Sierra Leone. Max was educated at the EUB-sponsored Albert Academy in Sierra Leone and came to Otterbein College to earn his bachelor's degree. I got to know Max at Camp Linwood near Cleveland during the summer of 1954. Max was an avid baseball fan and we enjoyed playing softball with other campers. This was the summer the Cleveland Indians won the American League pennant breaking the five-year monopoly of the New York Yankees. Max was also an avid Indians fan. We sat together on the porch of the lodge in the afternoon listening to Indians games on the radio. Max's friendly personality and ready laugh made him a popular person at the camp.

After his return to Sierra Leone, Max began an outstanding career as an educator in his native country. Although I never saw him again, over the years I talked with several people scheduled to visit

Sierra Leone and asked them to pass my greetings along to Max if they encountered him. They did. In return several people who came from Sierra Leone to the U.S. and encountered me passed his greetings on to me. It was a privilege to know Max and to experience his enthusiasm for life. It was a reminder of one of the ways the EUB mission efforts were beneficial to us in this country as well as to the people of Sierra Leone and other countries where we sent missionaries.

Finally, please note the membership renewal form at the bottom of this page. Although we have considered raising the basic membership amount, we have not done so yet. Please fill out the form, mark the level of support you wish to give to the Center, and send payment to the address in the box below. As usual we are pleased to receive comments, suggestions, articles (definitely articles), or ideas to further the work of The Center for the EUB Heritage.

Robert L. Frey

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From the Curator

United Theological Seminary is pleased to announce the September 21, 2007 opening of an exhibit titled, "From the Shirley Collection—Cloth, Clothes, and the Yarns They Tell: Fabrics of Sierra Leone [West Africa]." This exhibit by The Center for the Evangelical United Brethren Heritage is sponsored in part by Wright State University's Bolinga Black Cultural Resource Center and features textiles and other artifacts collected by Leslie and Grace Shirley, former United Methodist Missionaries to Sierra Leone.

The exhibit will be open to the public free of charge Monday through Friday from 9:00 a.m. to 5:00 p.m. For further information including group tours, evening or Saturday hours please contact Timothy Binkley at 937-529-2201 or at tbinkley@united.edu.

Tim Binkley

About the Authors

Bernard L. Cook is a retired EUB clergyman and general church officer of the Board of Home Missions and Church Extension. He lives in Corpus Christi, Texas, and has contributed a number of articles to the *Telescope Messenger*.

Paul W. Milhouse, editor, author, and church officer, was elected an EUB bishop in 1960 and served the EUB and UM denominations in the Oklahoma area until retirement. He was an active member of the EUB Center's Advisory Board at the time of his death in 2005.